



# KA ORA KĀINGA RUA

Mā te Mātauranga ka anga whakamua

Tūwharetoa Mātauranga  
& Education Strategy 2014 - 2025





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## ***E Tūwharetoa e!***

*Kia āta whakaterere i te waka kei mōnehunehu te kura kei pariparia e tai  
Ka whakamārōtia atu anō ka whakahokia mai ki te kapua whakapipi  
Ka mate kāinga tahi ka ora kāinga rua!*

**Nā Tamamutu**



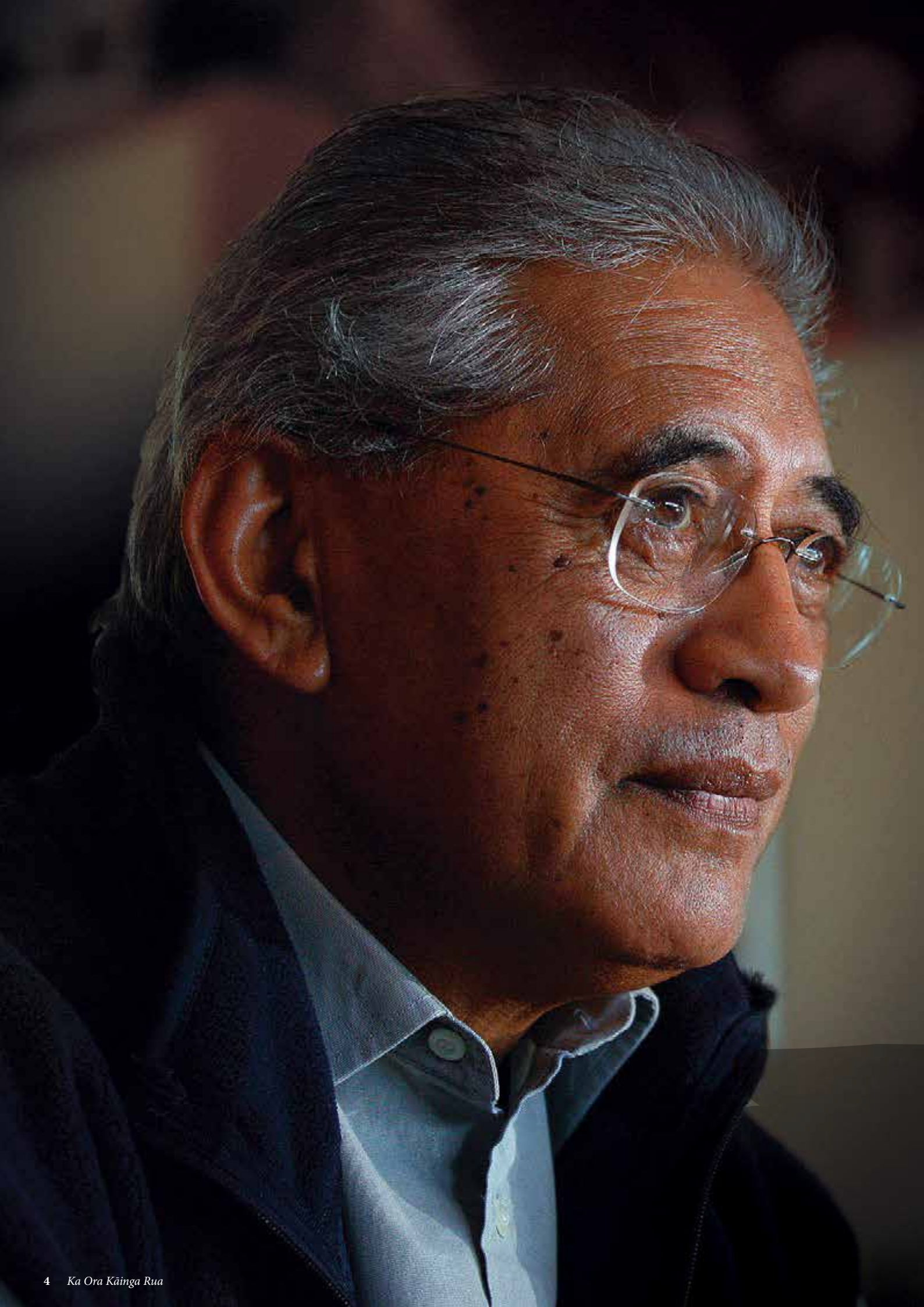


## ***Behold Tūwharetoa!***

*Take care when launching your canoe lest it be overcome by the tide  
and the decorative plumes be drenched,  
It is all very well to go your separate ways, but your strength lies with your people.  
A person who stands alone perishes; one who stands with their people endures.*

**By Tamamutu**







# He kupu whakataki

## FOREWORD

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### ***E Tūwharetoa e!***

*Ka tītiro whānui au ki ngā kokonga o tōku rohe. Kei reira ngā mana o te motu, ko ngā whānau, ngā marae, ngā hapū. Kī mai ngā kōrero o ō mātua tūpuna. Whakaponotia! Manaakitia! Pūmautia ki ngā tikanga o Ngāti Tūwharetoa.*

*I gaze to the distance, to the corners of my lands, to where the prestige of land lays - to whānau, marae, hapū. Our people cry out - to believe, to care for and to hold fast to our tikanga of Ngāti Tūwharetoa.*

Over the past 18 months I have been privileged to hear the many voices of Tūwharetoa sharing their views on Tūwharetoa - past, present and future. Whilst we cannot deny the imposed systemic political and legislative erosion of our traditional beliefs and values, we can now determine our future, with a collective plan of action. One that is within our control and can be realised.  
By Tūwharetoa, for Tūwharetoa.

The future prosperity for Ngāti Tūwharetoa lies in our collective ability to participate with confidence in the cultural, social, political and economic direction of that future. Knowledge, its retention, creation and transmission is fundamental to that future. Ka ora Kāinga Rua articulates iwi aspirations regarding mātauranga to ensure that our mokopuna growing up in the 21st century remain strong in the belief of who they are as Tūwharetoa.

**Te Ariki Tumu Te Heuheu**

# Kia āta whakaterere i te waka...

## He Anga Whakamua

Tamamutu's counsel to Ngāti Tūwharetoa is as relevant today as it was in his time. In the formulation of this strategy 'Ka ora Kāinga Rua' it has been important to do so with care and purpose. Historically, Mātauranga and Education have been priority areas of development for Ngāti Tūwharetoa, providing a pathway forward for our people. A number of hui to many of our marae, lead by the Arikī which commenced in 2012, coupled with hui of kaumātua and advisors, identified that Mātauranga o Tūwharetoa and Education (or bodies of tauivi knowledge) continue to remain important priorities for us today.

Tamamutu's whakataauakī suggests that a person alone, or allied to one house will perish, whereas a person allied to two houses, standing beside their people will flourish. These words have provided a blueprint upon which this strategy is based. 'Ka ora Kāinga Rua' promotes learning from two houses. One founded on Tūwharetoa knowledge, the other from tauivi

knowledge - each house providing learning opportunities for our whānau and our hapū to flourish. So in turn, we as an iwi prosper. With people who are strong in their identity, as Tūwharetoa in the world.

Traditionally, our Tūwharetoa body of knowledge (Mātauranga o Tūwharetoa) provided for learning and teaching that was uniquely Tūwharetoa. Over time this has become threatened, its gradual erosion now more than ever a matter of urgency, wānanga and action. Tamamutu's words serve also as a warning. Advising us against choosing one house of learning, focused only on tauivi perceptions of achievement, bereft of Tūwharetoa knowledge. The result of which will further disenfranchise our people from a rich cultural legacy that is their most precious birthright. The consequence of which is not knowing who their tūpuna are, not being able to converse in the language of their tūpuna, not knowing the stories and world of their tūpuna.







This strategic plan is aimed at placing Tūwharetoa knowledge (Mātauranga o Tūwharetoa) in the forefront. A kāinga, a whare, decorated in the wisdom of our tūpuna. A return to our ways, the result of which will halt the erosion of Tūwharetoa knowledge; without closing off learning opportunities to our whānau found within the education system. This plan looks at our past and present experiences and proposes a way forward, to ensure that Tūwharetoa not only survives, but thrives. So that our knowledge never again recedes from our experiences as people of Ngāti Tūwharetoa.

*“Nā wai i noho te pou nā? Kua ngaro ināiane, kei a mātou ngā pou; te pātaka iringa kōrero o tēnei whare, māmā noa iho. Me kawea ngā tamariki mokopuna ki roto i te whare, me kawea ki te noho ki ngā pou pou kia whakarongo ake, kia ako, whāngaihia mai ki a rātou te mātauranga a te hapū ki reira.”*

**Koroua, Waihi, March 2014**

*“Kei te noho Māori ahau i roto i tōku ao. Te hunga kāore anō kia rongō i te kākara o tō tātou ao Māori. Be it!”*

**Pakeke, Waihi, March 2014**

*“Kei hea te reo o te moana, te reo o te waka, te reo o ngā maunga? Rangahaua, i whea ēra reo? Mai i roto i aua reo he tikanga, he akoranga nui. Kia noho tō tātou reo rangitira te tuapapa o te anga mātauranga o Tūwharetoa.”*

**Pakeke, Waihi, March 2014**

# Take care when launching the waka...

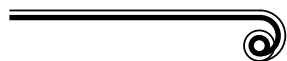


This document presents Mātauranga and Educational aspirations, priorities and goals that have been informed by more than 30 hui of our people. 22 Marae hui were held 2012-2014, the Ariki meeting with whānau in Auckland, Christchurch and Wellington also. What was unique about these hui were that whānau of all ages were invited to outline their aspirations, providing taiohi a platform to also share their views. An important source document is 'Te Kapua Whakapipi' which captures the aspirations of our whānau from these hui. This document identifies 14 focus areas, two of which Mātauranga/ Education and Te Reo/Kawa/Tikanga are encapsulated in this strategy.

Over the past 18 months, five more hui have been held on these two focus areas, four with our kaumātua at Waihi, Korohe and Nukuhau Marae and also in Taumarunui. The fifth hui invited hapū waha kōrero to come

together for further discussion. Māori medium and English medium teachers in our rohe have also met on separate occasions to discuss how best they can support mātauranga and educational aspirations of the iwi. Engagement with our people to hear their aspirations, priorities and solutions has been far reaching. Surveying of whānau during Tūwharetoa events was also undertaken to capture whānau voice.

As a result of engagement we now have the ability to determine our future with more vigor and focus than before, learning from our past experiences to carve out a smoother pathway going forward. While the work ahead will not be without challenges, by working together it can be accomplished. Kia kōtahi te hāpai o te hoe, kia ū tō tātou waka ki uta! Let us synchronise our paddling, to take our canoe to shore!





## Ngā Puna Kōrero

 <b>ACTIVITY</b>	 <b>WHERE</b>	 <b>WHEN</b>
Ariki Haerenga hui	22 Marae hui 3 in city centres	Dec 2012 to May 2014
Hui-a-kaumātua	Waihi Marae	1 August 2013
Hui/workshops held on kaupapa: Mātauranga (including Te Reo) Education	Korohe Marae Nukuhau Marae Taumarunui	28 August 2013 18 September 2013 19 March 2014
Conversations with whānau/surveys	50 +	19-20 Sept 2013
Conversations with whānau/surveys	200 +	3-4 Jan 2014 6 Feb 2014
Networking, sharing information with community, learning centres	10 x meetings	May 2013 to July 2014
Hapū advisory group hui, strategic planning input	Waihi Marae	26 March 2014
Teacher reference group hui Māori medium	Te Kura o Hīrangī	7 April 2014
Teacher reference group hui English medium	Tauhara Primary	9 April 2014
Review of previous Tūwharetoa initiatives		December 2013 to May 2014
Review of all information collected from all hui		December 2013 to May 2014
Release of Ngāti Tūwharetoa Mātauranga and Education Strategic Plan 2025		August 2014

# Kei pariparia e te tai, kei mōnehunehu te kura

## Challenges and Experiences

The greatest challenge facing Ngāti Tūwharetoa today is reinvigorating our knowledge and learning systems. The impact of colonisation and subsequent education policies has impacted negatively on the acquisition of our own language, Te Reo o Tūwharetoa, and of Tūwharetoa Mātauranga, slowing its development and placing in question its continuum.

The introduction of colonial education generationally speaking is relatively new by comparison. Although a foreign newcomer it is this system that has become normalized, capturing the minds of our tamariki from ages 6 to 16, not supporting them as Ngāti Tūwharetoa in their world. Historical hurts suffered are felt keenly today as

much as when land was alienated from hapū for schooling establishment in the rohe, particularly when Māori schooling was made compulsory from 1894 onwards.

Schooling premised on colonial policy such as the Native Schools Act continued to affect generations of Tūwharetoa whānau as recently as 40 years ago. Kaumātua and their whānau continue to live with the effects of these policies today, many having suffered through schooling that systemically sought to diminish cultural knowledge and the language to understand it. The battle to gain this back then, is one to be fought across all generations.







*“The female-calling and male-oratory ranks of our marae right around Tūwharetoa are nearly depleted. It is now in the fragile hands of isolated families to hold our customs together on this front, the final bastion of our Tūwharetoatanga.”*

**Chris Winitana in Waitangi Tribunal Evidence**

*“The qualities and attributes that we prized above all else became devalued with the imposition of a new and alien value system. This new system had no way to acknowledge the worth of a Kaikōrero, or Kaikaranga, it was incapable of giving value to [our] knowledge systems ... which led to their almost eventual demise.”*

**Te Ngaehe Wanikau in Waitangi Tribunal evidence**

*“Any settlement with the Crown of our Treaty grievances must not only address the loss of our land and resources but also must address more fundamental things such as the passing on of our knowledge and the strengthening of our identity as a hapū. What use are money and resources if we do not know who we are?”*

**Mataara Wall in Waitangi Tribunal evidence**

*“Ētehi o ā tātou mātauranga, mena kua mōhio ki te reo Māori e ai ki a rātou, kei te mōhio i ngā tikanga katoa o te ao.”*

**Koroua, Waitahanui, March 2014**

# Lest it be overcome by the tide and the decorative plumes be drenched...

## Success in two worlds

Throughout engagement our people have been pragmatic. They acknowledge two worldviews, two philosophies that many learners will be exposed to. Further they are clear that there are two distinct bodies of knowledge when discussing learning - Mātauranga ā Tūwharetoa (Tūwharetoa knowledge) and Mātauranga ā Iwi kē (tauwiwi knowledge). A key priority lies in righting the imbalance that has promoted tauwiwi knowledge above Tūwharetoa knowledge, ensuring that Tūwharetoa learners have success in two worlds, recognizing that Tūwharetoa has an important role to play in influencing the other.

Whānau experiences of education have not been entirely positive to date, with many expressing their frustrations.

To halt the decline in Tūwharetoa Mātauranga (and our Reo) it is imperative that we value it as a credible body of knowledge. So that our knowledge is never again overcome, that our people know who they are and can succeed as Tūwharetoa, in whatever arena they aspire to. Placing value on our body of knowledge will ensure it is promoted in the same vein as tauwiwi learning opportunities. To make this happen, we need a major shift of perception, resourcing and investment. Iwi lament the loss of much of their cultural knowledge and reiterate that urgent action is required immediately to protect what is left, for this will provide a panacea to uplift our tamariki today. The role of whānau and hapū in this is imperative.











“We need to look at education from a perspective that we need to change the statistics. We need to be bold and stand up and say it is no longer acceptable for us. We are at the bottom of NCEA statistical data... I am sick and tired of our kids being at the bottom. You get them on a marae and they know how to be a part of the management system that is seamless, priceless... we are saying we want our kids to come home and be something here, but the education system is teaching our kids different.”



“Education: I believe our kids are falling off somewhere; what do we do about it?”

Pakeke, Otūkou, June 2013

Pakeke, Tokorangi, March 2013







*“Our Māori statistics are not good for our kids. The education system is a ‘one size fits all.’ As a whānau its important for us to understand that what we do at home is important... Education is paramount and is the vision for our future”.*

**Koroua, Waihi, November 2012**

*“He (grandfather) said to us; haere koutou ki te kura, akongia ki ngā mea pai o te kura, engari hoki ki te kāinga, tūwhera mai te kēti. Kotahi noa iho tana reo. When we came home we had to pick up what he said and learned.”*

**Koroua, Ōtautahi, May 2014**



*“There are a lot of different kinds of education. We send our kids away and they steal our kids’ minds...”*

**Pakeke, Otūkou, June 2013**



*“The system has aligned to fail us in what we are not and yet when we are taught as Māori we succeed, we succeed in what we are, we fail in what we are not, its that simple!”*

**Koroua, Otūkou, June 2013**





Ko Tūwharetoa te iwi,  
ko Tūwharetoa te hapū!









# Ka whakamarotia atu anō ka whakahokia mai ki te kapua whakapipi

## Tūwharetoa Solutions

Whilst constitutional change reflective of treaty principles may be some time away, Tūwharetoa have articulated solutions to ensure learner success in two worlds. There have been many initiatives lead by hapū and iwi over the past 25 years including the formation of private training establishments, marae based studies, trade training programmes, whare wānanga, pou tikanga wānanga, reo projects and cultural knowledge projects.




*“Lets build our own schools;  
we could control our own  
education... with our own  
values. Let us have our  
kaumātua guide us on these.”*

*Koroua, Waihi, November 2012*







*“I aspire to see the day when te reo Māori is the language most spoken, paepae will be full, rangatahi have a hononga back to their hapū, we are managing sustainably, we are well educated, employed. Te Mātauranga o Tūwharetoa should underpin everything we do.”*

**Pakeke, Pukawa, December 2012**

*“The government and Crown are not concerned with Tūwharetoatanga....It gives my heart joy to sit in my house to talk about our people and our aspirations for our people. Treaty claims do not stop us from building our own Ministry. Our hapū should be funding that and as part of the streams of MoE curriculum, then you have Ngāti Waewae-tanga, Ngāti Kurauia-tanga and all of the bones of the body of Ngāti Tūwharetoa.”*

**Pakeke, Tokorangi, March 2013**

*“...with our korero comes the process, with process comes action. The society that harnesses the creativeness of the people will be a society that is the most successful.”*

**Koroua, Hirangi, February 2013**

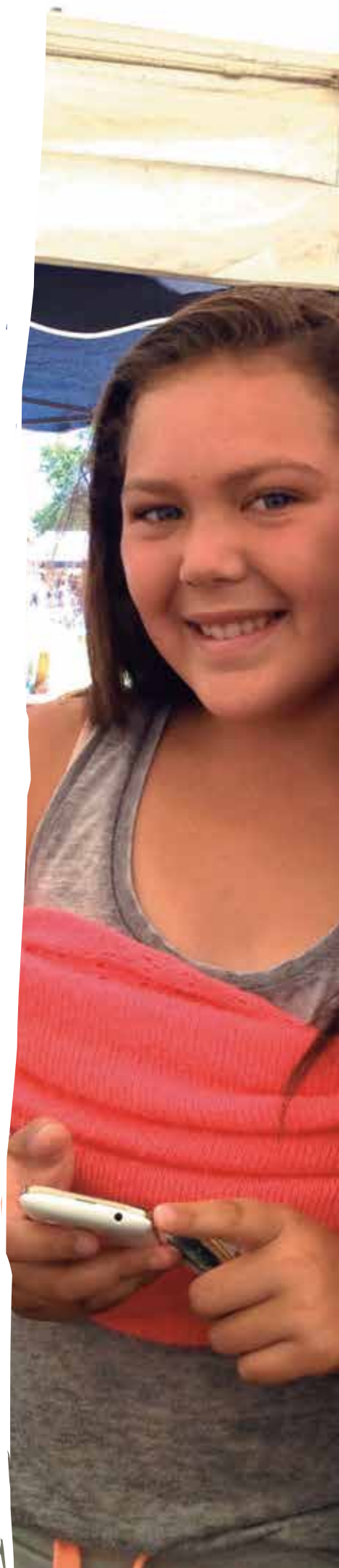
# It is all very well to scatter about and go your own way, but your strength lies with your iwi...

## Relationships, influence and change

Inter-connectedness is a key theme of solutions outlined; connectedness between whānau and marae, learning centres and schools. With more than 85% of tamariki Māori attending tauwi medium schools there is also a desire to re-establish our own learning centres, from early learning through to whare wānanga. Many whānau feel at a loss, for not having a fullness of understanding of who they are, not having been exposed to the beauty of our worldview. This has a profound effect on them, their tamariki and mokopuna. The challenge then lies in addressing these disparities so that iwi learning centres become the norm.

Whānau outlined that support for parents from conception of their children to birth, then in the first seven years of their tamaiti's life is paramount. These goals support the

philosophy of whare tangata as the first house of learning and whānau kāinga as the second house of learning. Although it is proven that language acquisition is more successful during these formative years, there are insufficient kaupapa Māori early learning opportunities in our rohe to cater for demand or population. The call for the establishment of iwi early learning centres in Taupō, Tūrangi and Taumarunui to meet demand has been heard. Tūwharetoa has a significant role to play in all of the educational activities within our rohe, the creation of these opportunities to support whānau prosperity is also seen as important. Partnerships and targeted scholarships are ways of ensuring vocational, training and other learning opportunities within the education sector can be achieved.







*“There was a school here Ōruanui Native School, when I look around and talk about our reo, it would be good to bring back the Kura Kaupapa back into here.”*

*Koroua, Ōruanui, September 2013*

The transmission, research and creation of Tūwharetoa knowledge is essential to the survivability of Tūwharetoa and its continuum. Te Reo o Tūwharetoa, that is Te Reo o ngā hapū o Tūwharetoa must be retained and grown if we are to ensure our whānau have the key with which to unlock their knowledge. Kawa and Tikanga are important elements of Tūwharetoa Mātauranga and should be upheld. Ensuring that repositories of knowledge, whakapapa and kōrero tawhito are repatriated, maintained and accessible to whānau, to reconnect them to their ūkaipō is important going forward.



# Ka mate kāinga tahi, ka ora kāinga rua

## Strong Identity

To be strong Tūwharetoa people, we need to know who we are. This was reinforced throughout hui with whānau and hapū, as was education and training, job creation and employment, and health. That said, without the essentials to live, access to learning engagement is difficult for many whānau. To that end, Te Kapua Whakapipi provides a pathway forward to improve wider social outcomes for our people. Ka ora kāinga rua is an extension of Te Kapua Whakapipi, a strategy aimed at growing learning in particular.


Many of our whānau live outside the Tūwharetoa rohe, many having moved

away to find work. Re-connecting themselves back to their ūkaipō, being supported to practice their Tūwharetoatanga away from home and gain employment at home, were aspirations outlined in hui in Auckland, Wellington and Christchurch. These aspirations were again reflected at home amongst our hau kāinga.

Rangatahi voiced their aspirations wanting to extend their education outside of the rohe, but also wanting to make a contribution back to their papawhenua tupu, returning for work at some time.







*“I think the vision for Tūwharetoa is growing our people, with our knowledge, our tikanga, kawa and history. I also think that encouraging our whānau to upskill and train so that we are able to stand on our own two feet...”*

**Rangatahi, Waitetoko, July 2013**

*“... the only time I felt I had a sense of belonging was when I had an opportunity to walk the whenua. I want that for my whānau so they know they belong... if there was a hui-ā-tau I would happily bring them back.”*

**Pakeke, Ōtautahi, May 2014**

*“... my dream at that time and it hasn't changed is that our mokopuna will be able to sit on their marae, on their papawhenua tupu of Tūwharetoa and speak and think in the language of their tūpuna and never know it was under threat...”*

**Pakeke, Hirangi, February 2013**

*“... our kids want to know the big stories of Tūwharetoa and the hapū... if that happens you will get good returns from whānau...”*

**Pakeke, Ōtautahi, May 2014**

# A person who stands alone perishes, but one who stands with their people flourishes

## Investing in Tūwharetoa

Over the past 80 years iwi support has been aimed at supporting educational attainment rather than mātauranga attainment. Whilst a number of industry specific scholarships exist we are yet to provide similar scholarships to grow mātauranga o Tūwharetoa. Some hapū have undertaken to bring mātauranga Māori and Te Reo programmes to them, with marae-based studies taking place at Korohe, Otūkou, Waitahanui and Tokorangi. Other Tūwharetoa marae also provided an environment for trade training from building through to hospitality.

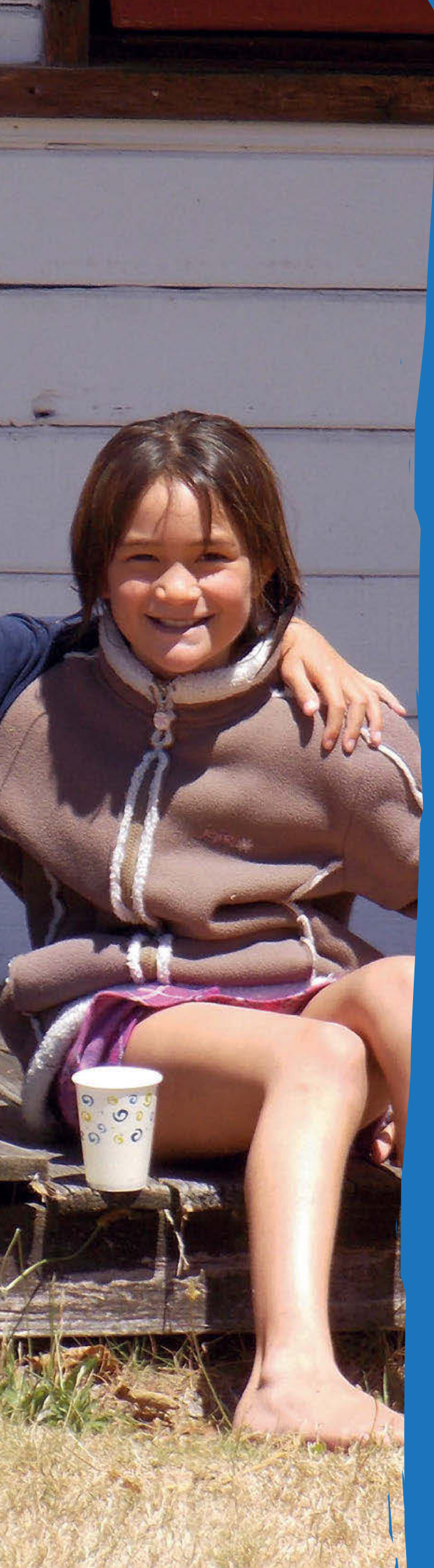
Hapū aspirations included returning learning back to marae. Supporting and re-establishing programmes back on marae and re-connecting schooling communities with hapū.

*“The greatest classroom we have in Ngāti Tūwharetoa is out there in the environment and the marae.”*

*Pakeke, Tokaanu,  
September 2013*







*“Tūwharetoa grants...only go to those who gain higher education. Those at risk miss out and they’ve missed out for a number of decades. There have generations of our whānau who cannot get higher education.”*

**Pakeke, Waipāhīhī, July 2013**

*“Our tamariki need to be educated in a number of mediums. People aren’t always academically minded. Education is a holistic thing with different mediums attached. I have been fortunate that the way my parents brought me up ‘i runga i te marae’. My vision is for rangatahi from Tūwharetoa to grow up matatau in both worlds.”*

**Rangatahi, Waitetoko, July 2013**

*“We are a product of what we invest in.....the cultural aspect in amazing. The reo is only one pillar of the whare; there are many other pillars. Ko te reo tētehi o ngā poupou. What defines us as being Tūwharetoa? I look forward to our future because our Ariki is putting a pillar in the ground; me hoki tātou ki tō tātou tikanga, ki tō tātou reo.....there is a whole lot of mātauranga there. Ko wai ahau? Nō hea ahau? Who do I belong to? Those are our foundations and once we have that there will be no more problems.”*

**Pakeke, Otūkou, June 2013**

*“We want to establish a trade training centre here... a whare wānanga, a knowledge centre...”*

**Pakeke, Hīrangi, February 2013**

*“We need to take them on our own [rangatahi] and train them on our marae....they need more mātauranga....the training is here. That is why I am looking at our ones coming back to the marae”*

**Koroua, Waipāhīhī, July 2013**

# Our current situation



Approximately one third of our people live in the Waikato and Bay of Plenty regions, with many others living in Tāmaki Makaurau, Ōtautahi and Te Whanganui-a-Tara. By recent accounts there are also a large number living in Australia. Over 10% of us live within the Taupō and Ruapehu districts, 22% in the Waikato region, 16% in Auckland and 15% in the Bay of Plenty. **Our iwi is relatively young with more than a third of us aged 15 years or younger.** 35% of our people are

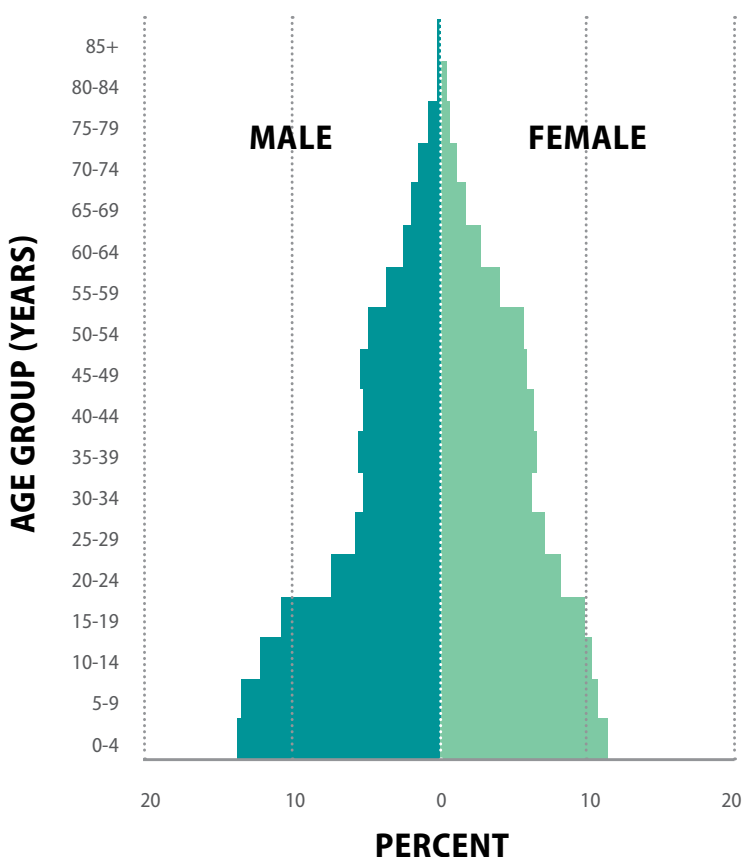
aged between 30-64 years of age. **13% of us participated in full or part time study**, with 70% of us holding a formal qualification at NCEA level one or better, **11% hold a Bachelor's degree or higher** with 73% of these being women. **Participation of our mokopuna in early learning is low.** **Most of our tamariki attend English medium schooling.**

On average there are two children in our families, with 34% of our families being single parent. Many of us work

in the labour workforce, our median income was \$21,900, below the national median income figure. Many of us rent accommodation rather than owning our own homes, although 47% of those of us aged 50-59 years owned or partly owned our homes. We are connected, 66% having internet access in our homes and 87% of us have a cellphone. With a younger population this is likely to grow. **Only 27% of us are able to converse in our reo and only 23% of us work at our marae.**

## Ngāti Tūwharetoa population

By age group and gender | 2013 Census



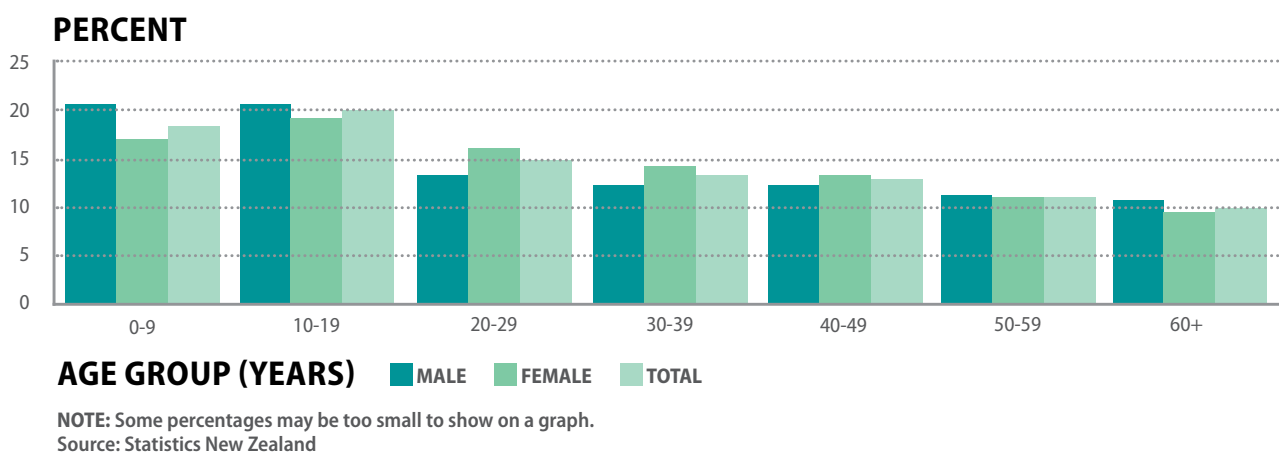
Note: Some percentages may be too small to show on graph.  
Source: Statistics New Zealand



more than  
**1/3**  
are aged  
**15**  
years or  
younger.

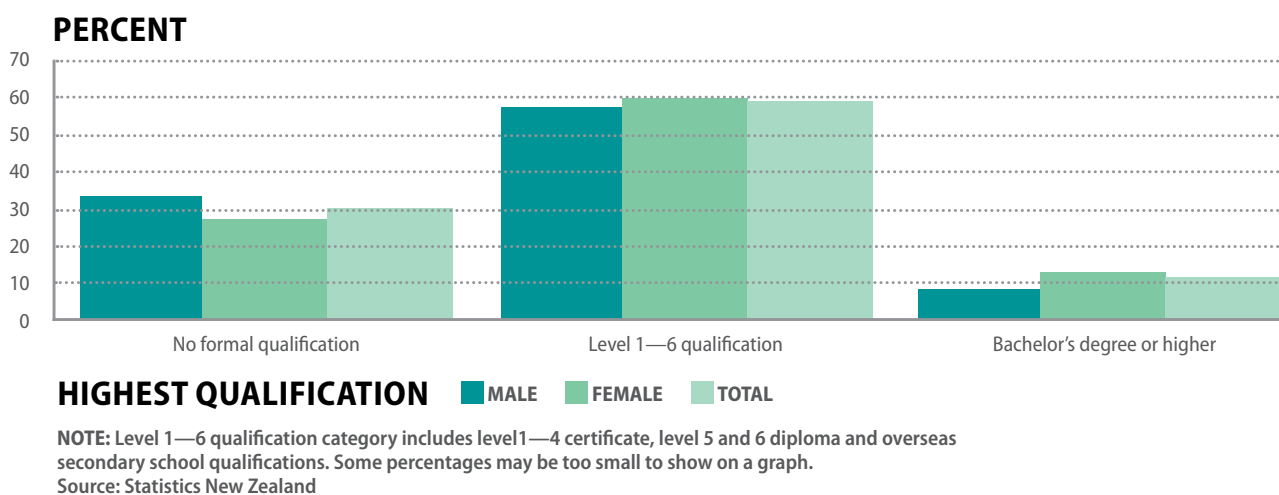
## Ngāti Tūwharetoa who can hold a conversation about everyday things in te reo Māori

By age group and gender | 2013 Census



## Highest qualification for Ngāti Tūwharetoa aged 15 years and over

By gender | 2013 Census



# KA ORA KĀINGA RUA



## He Anga Whakamua Strategic Vision

*Ka ora kāinga rua, ka tū te whare toa  
Tūwharetoa strong in our knowledge and identity*

## Ngā Matarehu Our Aspirations

### Kāinga Tupu - Mātauranga o Tūwharetoa Tūwharetoa Knowledge



- ▶ To retain and grow a number of proficient speakers of Te Reo o Tūwharetoa
- ▶ To preserve, research, create and disseminate Tūwharetoa knowledge, kawa and tikanga
- ▶ To make accessible repositories of knowledge such as kōrero tawhito and whakapapa to reconnect our people to their ūkaipō

### Kāinga Hou - Mātauranga a iwi kē Non Tūwharetoa knowledge



- ▶ To support Tūwharetoa learner success in two worlds
- ▶ To create and support Tūwharetoa educational and training opportunities for the prosperity of our people
- ▶ To influence learning centres within our rohe, ensuring quality education for our whānau

## Invest in learner success





# Kāinga Tupu Mātauranga o Tūwharetoa

**To retain and grow a number of proficient speakers of Te Reo o Tūwharetoa**

*RATIONALE:* Only 27% of us are able to converse in te reo about every day things. We do not know the stock of language amongst hau kāinga. We do

not have a high number of proficient reo o Tūwharetoa speakers. Census indicates the level of proficiency of reo has reduced across all age ranges.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Quantify the stock of language in kāinga within the rohe</li> <li>• Identify proficient Te Reo speakers</li> <li>• Whānau reo planning</li> <li>• Reo acquisition supported in homes</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Support reo planning and learning opportunities</li> <li>• Provide 'fly time' to proficient Te Reo speakers with kaumātua on the marae, in teaching and formal situations</li> <li>• Hapū reo planning reflective of whānau needs and aspirations</li> <li>• Reinvigorate te reo o te hapū, identify kupu, kīwaha, kīrehu, whakatauaikī particular to wā kāinga</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Broker reo learning and investment to support reo acquisition</li> <li>• Undertake research and collection activities from kōrero tawhito which feed into a puna reo for Tūwharetoa</li> <li>• Undertake an iwi wide survey to identify the stock of language for whānau living away from their hau kāinga</li> <li>• Support kura reo a iwi across various marae or other activities identified by whānau</li> <li>• Influence policy change across Tūwharetoa entities to support language acquisition and investment</li> </ul>

## MEASURES

- Te Reo being spoken and supported in 500 kāinga within the rohe by 2020
- Increase by 20% in the number of proficient reo speakers by 2025
- Numbers of kaikōrero and kaikaranga increased across marae by 2025



**To preserve, research, create and disseminate Tūwharetoa knowledge, kawa and tikanga**

*RATIONALE:* Tūwharetoa knowledge, of whakapapa, kawa and tikanga and kōrero tawhito are key learning priorities for whānau. Its preservation and transmission is

a matter of urgency. Strengthening their Tūwharetoatanga is a priority for whānau. Whānau want to know more about their whakapapa and their marae.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Whānau knowledge project undertaken linking them to their ūkaipō and stories and waiata of their tūpuna and hapū</li> <li>• Whānau and kaumātua/hapū reps buddy system established across whānau communities</li> <li>• Digital and other resources created for whānau in their kāinga and on the marae</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Hapū kōrero, tikanga and stories recorded</li> <li>• Support wānanga for whānau to reconnect to their ūkaipō</li> <li>• Hapū identify proficient reo speakers as 'pou' for Tūwharetoa wānanga</li> <li>• Hapū identify mediums and types of information for whānau and or other learning centres</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Establish a whakapapa digitization project</li> <li>• Research group is supported to collect and repatriate Tūwharetoa knowledge</li> <li>• Kaumātua and other experts meet regarding kawa and tikanga</li> <li>• Refocus of Tūwharetoa wānanga to grow experts amongst Tūwharetoa alongside kaumātua</li> <li>• Iwi 'internships' are established alongside Tūwharetoa experts and kaumātua</li> </ul>

## MEASURES

- 500 kāinga in whānau project supported in the rohe by 2020
- Hapū wānanga supported, numbers of people contributing to their marae increases by 20% by 2025
- Tūwharetoa wānanga grows 40 experts in Tūwharetoatanga by 2025
- Numbers of kaikōrero and kaikaranga increased across marae by 2025
- Iwi whakapapa historic database and records created with data integrity by 2020





**To make accessible repositories of knowledge such as kōrero tawhito and whakapapa to reconnect our people to their ūkaipō**

*RATIONALE:* Whānau want to know more about their whakapapa and their marae, who they are, where they are from.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Learning support and resources identified to whānau in their kāinga</li> <li>• Whānau connected/reconnected to their marae</li> <li>• Lifelong learning 'mai i te kōpū ki te kōpū' activities established</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Hapū knowledge repositories compiled</li> <li>• Hapū identify mediums and types of information made available for dissemination</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Puna mātauranga established and maintained</li> <li>• Refocus of Tūwharetoa wānanga to grow experts amongst Tūwharetoa alongside kaumātua</li> </ul>

## MEASURES

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- Tūwharetoa wānanga grows 40 experts in Tūwharetoatanga by 2025
- Numbers of kaikōrero and kaikaranga increased across marae by 2025
- Puna mātauranga/repository established by 2020
- Iwi whakapapa historic database and records created with data integrity by 2020





## Investment in learner success

**RATIONALE:** Investment in Tūwharetoa knowledge and Te Reo attainment is not comparable to educational attainment support.

Focused investment is required to elevate Tūwharetoatanga as a credible body of knowledge.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>Invest in whānau activities to grow Te Reo o Tūwharetoa and knowledge acquisition in kāinga</li> <li>Improve whānau access to grants and scholarships to increase whānau participation in Tūwharetoa programmes</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>Improve access to funding for hapū wānanga</li> <li>Education grant and scholarship reviews include hapū endorsement</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>Communicate priorities to mitigation funds</li> <li>Identify internal and external funding pools and establish partnerships and relationships</li> <li>Establish a fund to support activities of Kāinga Tupu</li> <li>Provide project funds and grants to support whānau and hapū projects</li> <li>Complete implementation plans to realize strategy in the short term 2014-2017</li> </ul>

## MEASURES

- Whānau participation in Tūwharetoa Te Reo and cultural knowledge programmes increases annually to 2025
- Priority projects are funded and resourced adequately to 2025
- Funding pool established by 2016 and self sustaining by 2025





*“Our ancestors who comprise our whakapapa and adorn our tūpuna whare are a constant reminder of our past, our present, and our commitment to our future.”*

**Ariki Tumu Te Heuheu, Mōkai,  
August 2013**







# Kāinga Hou Mātauranga a iwi kē

## To support Tūwharetoa learner success in two worlds

*RATIONALE:* Tūwharetoa learners are strong in their identity, their language and traditional knowledge. They enjoy success in education as Tūwharetoa.

### ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Education/training pathways with whānau are articulated and realised</li> <li>• Mitigate barriers to education/training participation for whānau</li> <li>• Programmes implemented which support whānau participation in their children's learning</li> <li>• Carve out alternative pathways to achievement for whānau within the rohe</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Frequent use of marae and environs as authentic centres of learning</li> <li>• Improve relationships between schools/learning centres and hapū</li> <li>• Indentured scholarships and internships, awards made at marae by marae</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Establish/re-establish iwi partnerships with external/crown agencies to support learner participation</li> <li>• Influence national policies with external/crown agencies to improve learner experience and attainment</li> <li>• Prizes and scholarships in schools are aimed at learners who exemplify Tūwharetoatanga not just educational achievement</li> <li>• Monitor and evaluate success of Ka Hikitia - Accelerating Success 2013-2017 for Tūwharetoa and Māori within our rohe</li> </ul>

### MEASURES

- 65% of whānau plans articulated are achieved by 2025
- 70% of whānau actively influence schools to ensure they meet the needs of their tamariki by 2025
- Marae within the rohe are being utilized as centres of learning to 2025



**To create and support Tūwharetoa educational and training opportunities for the prosperity of our people**

*RATIONALE:* Creation of educational opportunities is required, support for existing learning centres to increase participation in early learning, schooling and at a tertiary level.

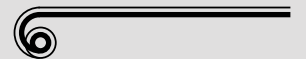
There are more pākehā centric early learning centres than Māori, the likelihood is that our tamariki will go on to pākehā centric schooling, negatively affecting reo acquisition.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>Support whānau to transition to Tūwharetoa and or Māori centres of learning</li> <li>Provide bridging support to whānau with learners</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>Tūwharetoa marae utilized as trade training centres</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>Broker relationships with providers of education across all sectors</li> <li>Industry and trade training partnerships confirmed</li> <li>Create Tūwharetoa early learning centres and schools</li> <li>Grow the number of Tūwharetoa teachers across all education sectors</li> <li>Establish academies to grow expertise in the fields of relevance to hapū</li> <li>Undertake workforce development and placement for Tūwharetoa economy</li> </ul>

## MEASURES

- Key partnerships brokered with schools, specialist academies, ITO's, polytechnics, whare wānanga by 2020
- Employment and education gains by 10% by 2025
- 3 early learning centres, kaupapa Tūwharetoa, established by 2025
- 2 schools, kaupapa Tūwharetoa, established by 2025
- (He Whare Pūtaiao) Science academy established by 2020





**To influence learning centres within our rohe, ensuring quality education to our whānau**

*RATIONALE:* Educational achievement amongst Māori learners is low nationally. There are a number of rangatahi no longer in schools within the rohe. A Māori approach to learning

benefits all learners within schools. Whānau are unhappy with some schools within the rohe.

## ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Drive and influence change within schooling/education to ensure success for their tamariki</li> <li>• Support whānau to engage with schools regarding tamariki learning</li> <li>• Support whānau to lobby whānau representatives on Board of Trustees (BOTs)</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Hapū representation on BOTs</li> <li>• Strengthen relationships between schools, communities and hapū</li> <li>• Provide at place, authentic learning and development opportunities to influence teacher practice and whānau support of learners within the rohe</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Kawenata established with schools to ensure elements of Tūwharetoatanga are within curriculum</li> <li>• Meet regularly with principals and school leaders to influence change</li> <li>• Develop and implement cultural standards for teachers throughout the rohe</li> <li>• Provide professional learning and development to schools, learning centres and leaders</li> <li>• Peer monitoring of Māori achievement, evaluate school performance against Ka Hikitia - Accelerating Success 2013-2017</li> <li>• Maintain collaboration between schools, learning centres to ensure improved Tūwharetoa and Māori achievement, as Tūwharetoa, as Māori</li> </ul>

## MEASURES

- 50% of schools/learning centres have formal Kawenata/agreements by 2025
- 50% hapū/iwi BOT representation by 2025
- Collaboration between schools supported to 2025
- Māori achievement within rohe improves to 2025





## Invest in learner success

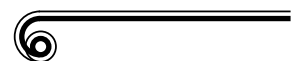
*RATIONALE:* Focused investment in learner participation and success, to mitigate barriers to participation.

### ACTIONS

<b>WHĀNAU</b>	<ul style="list-style-type: none"> <li>• Support whānau to access and participate in training and education</li> <li>• Improve whānau access to grants and scholarships</li> <li>• Homework centres established amongst whānau kāinga</li> </ul>
<b>HAPŪ</b>	<ul style="list-style-type: none"> <li>• Improve access to funding for hapū wānanga</li> <li>• Education grant and scholarship reviews include hapū endorsement</li> </ul>
<b>IWI</b>	<ul style="list-style-type: none"> <li>• Re-visit MOU with Ministry of Education and other crown agencies</li> <li>• Complete implementation plans to realize strategy in the short term 2014-2017</li> <li>• Establish a fund to support activities of Kāinga hou (internal/external sources)</li> <li>• Provide project funds and grants to support whānau and hapū projects</li> <li>• Undertake research activities to support learner participation</li> <li>• Evaluate Ministry of Education success against Ka Hikitia - Accelerating Success 2013-2017</li> </ul>

### MEASURES

- Whānau participation in Tūwharetoa Te Reo and cultural knowledge programmes increases annually to 2025
- Priority projects are funded and resourced adequately to 2025
- Funding pool established by 2016 and self sustaining by 2025





# Ngā kupu whakamutunga

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*“Continue the theme of mana motuhake o Ngāti Tūwharetoa and develop independence in the areas of health, education and housing.”*

**Kuia, Rauhoto, March 2013**

*“Te mātauranga; he huarahi tika te mātauranga.”*

**Koroua, Ōruanui, July 2013**





*“We should be telling our own stories and injecting them into schools in this region. Educate on the importance of the paramountcy. They need to know we are privileged to be part of that kaupapa. To bring our power together we have to grab them (Pākehā), embrace them and make them understand what is in our heart.”*

**Pakeke, Ōruanui, July 2013**

*“We need to ask ‘How will you support my child as Tūwharetoa?’ Are you teaching Te Reo in the classroom? Are you teaching kaupapa Māori in the classroom? What can we do as Tūwharetoa?”*

**Pakeke, Tūtetawha, June 2013**

*“We have to be driven; education will knock over the social ills. Mātauranga o Ngāti Tūwharetoa is integral to Ngāti Tūwharetoa.”*

**Pakeke, Rauhoto, March 2013**

*“We need to move away from theoretic education to practical real world application and acknowledge our kaumātua, kuia who have those skills which can be taught to our younger ones.”*

**Pakeke, Tokaanu, September 2013**

*“We talk about whenua, education. One voice is what we need to have to influence those people to take note of what Tūwharetoa is saying.”*

**Te Ariki Tumū Te Heuheu, Rongomai, August 2013**





# Ngā mihi

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## Mo ngā whakaaro rangatira

*Ngā whānau whānui o Ngāti Tūwharetoa*

## Mo ngā whakaahua

*Hikarāhui Taewa*

*@plateaunz*

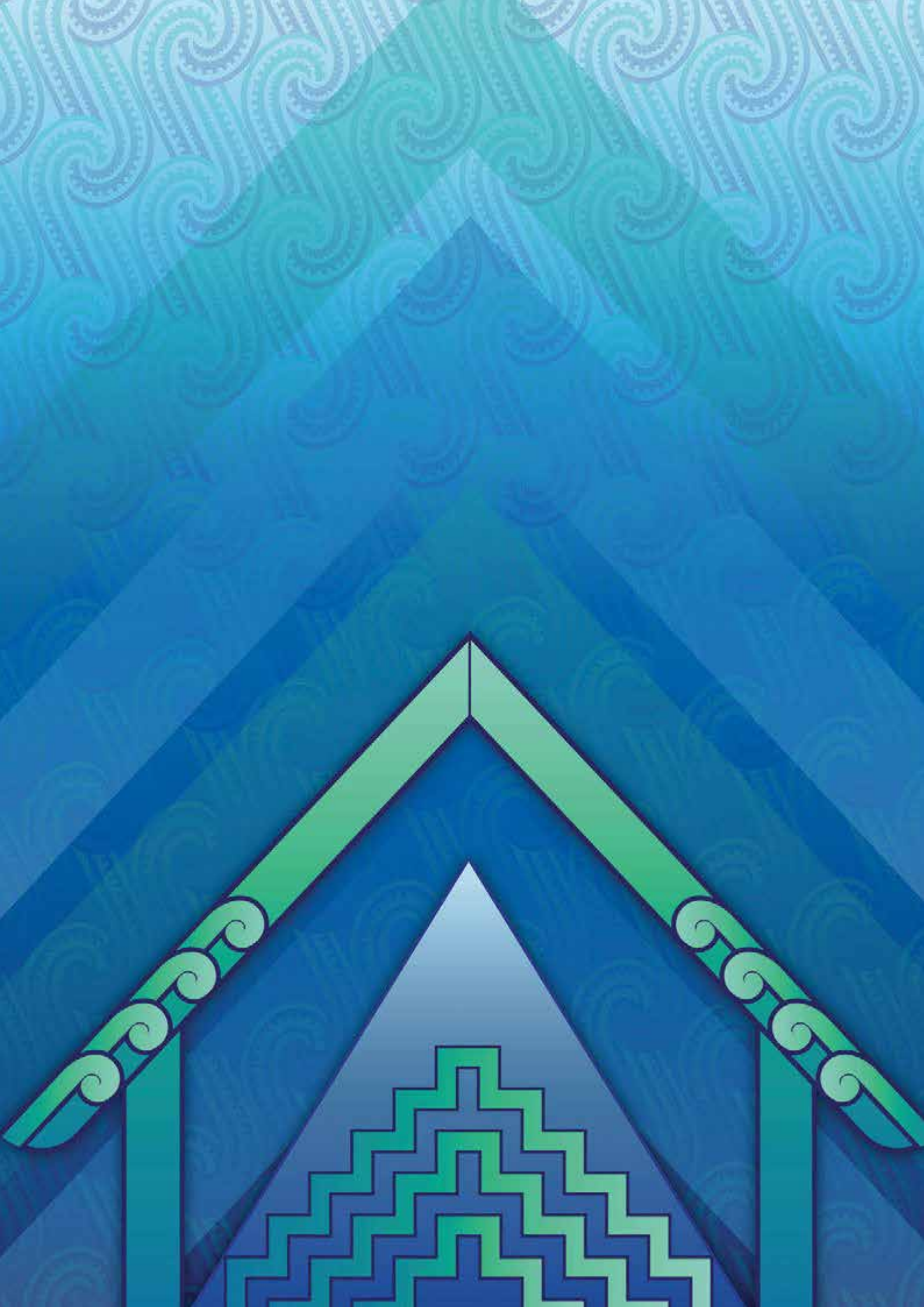
## Mo ngā tautoko

*Ministry of Education*

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TE ARA MĀTAURANGA O  
**TŪWHARETOA**  
TŪWHARETOA EDUCATION SERVICES

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Poutāpeta 292, Tūrangi 3353, Aotearoa

*Ko Te Ara Mātauranga te waka Tokomaha ōna kaihoe, kei runga ake ko Te Reo me ngā Tikanga*